

782 suku, does the praying, as the Kottang, Kelen,
788 and Hurint do their jobs. The guru has seen old
614 men of all suku do the praying, but has never
happened to see a Marang doing it. This is con-
clusive. He agrees that perhaps some relation
exists between the term and the function and
the suku, but he doubts it.

721 I read how Vatter, shortly after he left
● 682 Leloba, heard that there was a war between Le-
loba and Waibalun. And right now while we are
here, after nearly twenty years, there is a war
between Leloba and Waibalun. They ask whether
aliens here bring the wars. At present there
are several Leloba men in jail because they
have killed a Waibalun man (just the other day).

I read the passage in Vatter which tells that
the guru's father, when he was kepala kampung,
killed (I think) fourteen suwanggi in one day.
The guru said that this was true and that nowa-
days even though there are still suwanggi the
government will not allow them to be killed.
The kepala kampung said that it happens once in
a while that a man, plagued by the wickedness
of a suwanggi, kills someone and is then sent to
jail.

614 ~~we~~ Then we started to work on the social organi-
621 zation of Wailolong. What is happening is that
I am getting material on the two kampongs and
maybe that is the way to present it, not expli-
citly, but with emphasis on Wailolong. There
[184] are noticeable contrasts with the one hundred
per cent Christian community.

Ama Datong, Leworita, Ama Hurint, and Lewato,
[788] and Lewodoreng are the suku. The first plays
the part of Kottang in ceremonies. Kottang is
not found here. Leworita plays the part of Kelen,
which is not here. Hurint is O.K. The Datong
are the original settlers here.

I. Ama Datong

! [See bibliography, cat. 113--Analyst]

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684 fine. Evidence of a man adulterer is not good. I think he pays a fine to the wife, but I am not sure. Anyway, there was a case of a man in Ende who killed his wife when he caught her and a man in his room. The man escaped. The murderer got only a three months sentence.

[583] Although an injured man receives a fine, he does not get the bride price back, because he keeps the errant wife. If he kills her, he loses both the bride price and the wife, but he gets the fine anyway.

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● 682 Note: This led easily into the matter of killing a suwanggi. They say that there are plenty of suwanggi here, and, although the government forbids killing them, they do it secretly. They just won't stand for them to get away with their witchcraft. The guru said that they wait until the suwanggi is alone in the garden and then kill him. And no one in the kampong will inform on them, he says. They do fear jail, however, and this reduces the number of suwanggi murders.

589 A widow may stay in the house of her husband. The children belong to his family. The same is true of a widower.

587 A very regular procedure is the levirate. There is no bride price in such a case. The brother merely takes in a widow or widows together with the children. It is a duty, and moreover they are pusaka of the family, as the old man paid for the women. I asked what the Catholics did about this, and he said this is all right if they merely take in a poor widow and her children, but they do not allow sex relations or marriage with her. Then he added slyly, but of course probably a man in such a position does have sexual relations with her secretly.

The sororate is also usual, although it is not required. However, if the pair has already